államföldrajzi kép /(The Picture of Political Geography)/. (Magyar föld, Magyar faj) /(Hungarian soil, Hungarian race)/ I-III. k.) Bpest, e. n. -- SZAMOTA-ZOLNAI, Magyar oklevélszótár /(Hungarian Document Register)/. Bpest, 1902-1906. 113

Our traditional ethnic groups and regions in the order of Dunántúl, Alföld, Felföld, Erdély are the following:

2. DUNÁNTÚL. -- Őrség. Historical formation. According to tradition recorded as early as the thirteenth century, after the Hungarian conquest, border guards were settled on the Vas portion of the western border, ('határőrség', 'speculatores'; 1272-1331: spec. Ewr dictorum, 1451: In districtu Eorsegh in Com. Castriferrei OSz.). From the third decade of the fourteenth century it was 'őrnagyság', with Őriszentpéter as the center, and with Felsőőri Miklós as its first 'őrnagy /(major)/' (1497: Ewr Nogh OSz.). Its area consists of the upper valley of the Zala River and the middle valley of the Kerka River, which is encircled by the following villages: Szalafő, Ispánk, Szaknyér, Pankasz, Szata (Szatta), Kerkáskápolna, Szomoróc, Kapornak, Őrihodos; including these villages there is a total of 18. The guards had privileges similar to those of the Székelys, and their legal position seemed to be of equal rank with that of the nobility. Part of those who were guarding the region of Szalafő (whose old name 1364: Zalafewewr, 1392: zalaewr, MNy. IX, 149) became privately controlled, with the estate of Németújvár, as early as the fourteenth century. The privileges of the rest were confirmed as late as the sixteenth century. Later, these also became serfs. With parts of the Székelys this is the second group that settled an area characterized by pine forests. Its ethnography is identical with that of the Magyars living in nearby Hetés and Göcsej and in general in the Zala and Kerka valleys (Szalaság, -- 1526: Zalafagg Erdy-C. NYSz. --); more than one of its ethnographical characteristics is related to those of the nearby Wendic group (tótság). 101 361 [131] [137]

The questions of the territorial connections of the military frontiers of Vas, naturally, must be omitted here, and we can touch merely upon the recorded groups. /4/

The second Magyar group of border guards is also located in Vas, in the area of Felsőőr which covers the valleys of the Pinka and Szék creeks, in the neighborhood of the other villages having 'őr' and 'lövő' in their names. The isolated group of the Magyar remnants of this island-like area consist of: Felsőőr, Alsóőr, and Őrsziget. We may add to them Kisjobbágyi, containing the Magyar

101 population of Jobbágyi (once also privileged), which has a German
361 majority (1496: Jobbagy Alsoewi Felseewi OSz.). As a result of its insular position, the region has abundant contacts with German influences; otherwise, it has ethnographical connections with the Magyars of Vas, Alsoorseg, and Zala. The people, like the Szekelys, engage in domestic industries, and go 'down in Hungary' with their wares. -- Even in this there are a few differences between the Alszeg and Felszeg of Felsőőr. They are also split as to religious denominations.

Göcsej ('the Cöcsej', Göcsejség, called jocularly: Cirgácia, 181s: Kerkatia; 'mockingly': Gergatia, MNy. XIII, 303; in the 361
northern part of the Nova district frequently: 'a szegek országa (the 133
land of the nails)'; 1266 Egurzug, 1323: Piliskezeg OSz.) is an area without exact boundaries; including roughly the part of County Zala which falls between the Zala River, Principális-canal (Nagycsatorna, Válicka), Kerka River, and Dráva River. The villages themselves do not admit that they belong to the area, because they feel mockery in the word Göcsej or from Göcsej; therefore, according to them, Göcsej begins (everywhere) with the 'neighboring village'. Its villages with their poor streets (muddy) preserved many traditions.

Hetés constitutes a group in Göcsej's immediate neighborhood, which is ethnographically almost in every respect identical with the latter, lying between Göcsej, Őrség, and the Vendség.

[137] Hegyhát: between the Zala and Rába Rivers, and between Őrség and Kemenesalja, in Zala County, partly characterized by pine forests like Őrség, partly by beech forests, like Kemenesalja, together with the latter in the earlier period predominantly used for pasturing. It is joined by Kemenesalja, which possesses geographical traits identical to the northern part of Hegyhát; and is also related to in natural features, but offers a better means of making a living.

Kemenesalja, a continuation of 'hegyhát' also in Vas County beginning approximately at Hegyhátgyertyános under the wooded ridge called Cser (one time obviously 'Kemenes'), between the Rába and Marcal Rivers; with its many villages is a group settled in the Marcal valley; in fact, the name is used to designate a geographical area or region. Its northernmost village, keeping the name of the area, is Kemenesszentpéter. Its most typical villages are located closely below the ridge; more exactly, these constitute the 'kemenesalja' settlements.

and Csurgó, lying south of the Kapos River. Külső-Somogy /(Outer-361
Somogy)/ is the rest of the county. Roughly, the line drawn be- 133
tween Dombóvár-Kaposvár-Nagykanizsa may be considered the dividing boundary between the two. It has two ethnographically typical areas worthy of mentioning: the hilly country south of the Kapos River, the Zselic (Zsilic, Zelicség); and the neighboring villages of Buzsák, Tótszentpál, and Varjaskér, which are of Slovak origin, located just behind Nagyberek on Lake Balaton in the Lengyeltót District in the neighborhood of other villages of similar or of Southern Slavic origin. The most characteristic Magyar villages of the two different areas are: Kiliti, Szenna, Csököly, Csurgó, Iharosberény, etc.

The great water area of Lake Balaton, especially in earlier times, created a peculiar brand of coastal and aquatic life and joined the inhabitants of the two shores, which in many respects differ remarkably from each other geographically into a similar life and cultural pattern. The people name their shore lines after areas of political subdivisions: Somogy, Szala, Veszprém side. (The Balatonfelvidék /(Balaton highland)/ name of the northern shore has literary origin.)

In close connection and in a related form of culture with the 361
people of the Southern Dunántúl live, close to each other, the 101
inhabitants of three Magyar villages located on the other side of the Drava River (Szlavonia): In Szerém County, Kórógy; in Verőce County, Haraszti and Szentlászló; all three of them were built in the flats of the Vuka River, which has been regulated since; (Haraszti's position today is its third--because of the water). According to their tradition, they settled here at the time of the Tartar invasion of Hungary (in 1242). They were serfs of the freehold estate of Vukovár. All of them belong to the Reformed Church. The fourth Magyar village of Slavonia is Rétfala, near Eszék, the population is mixed, there are Serbian, Croatian, German, Czech, and Slovak inhabitants. The Magyar inhabitants of the four villages are called mockingly 'brendzó' ('brencó', 'berencó') by the people of Baranya. The local nicknames of the people of Szentlászló are 'bohó', 'puzás', 'taporca', that of the people of Haraszti, 'bóbac'; the inhabitants of Rétfalu are also called 'puzás The inhabitants of these villages call the people of Baranya and Bácska by these three names.

and Maros Rivers.

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To turn our attention to the particular regions, areas, and ethnic groups: the best crossing place from the Dunántúl is the Sárköz region of Tolna, which has a complementary part, forming one unit with it, on the left bank of the Danube. Its name is also identical, it is called: Sárköz. During the Middle Ages--partly--this region was situated on the right bank of the Danube and belonged to Tolna County; just before the Turkish conquest of Hungary the villages of Csanád, Sükösd, Kákony, Szentistván, Istvánmegye, and Szeremle, which used to belong to Pest County, and today belong to it only partly, --belonged to Bodrog County. --According to the papal land assessment register, one of the archdeaneries of the Archbishopric of Kalocsa was situated in 'Sárköz'; in the fifteenth century the Fajsz branch of the Abbacy of Szekszárd (Fajsz today is on the left bank of the Danube) was also situated in 'Sárköz'; and Szakmár, about fifteen kilometers east of the Danube, belonged to this. The village of Szanto of County Bodrog was also in 'Sárköz' before the Turkish conquest. These facts--which in general show the historical role played by bodies of water--serve as proof of the role of the Danube and other lowland rivers as a divider or unifier of areas.

Ethnographically we may add to Sárköz the villages of the triangle between Dunapataj-Kiskörös-Baja and the Danube typical of which are: Bogyiszló Csekcsanád, Bajaszentistván, Szeremle. The scenery is also peculiar; there is abundant vegetation of a meadow character called 'turján' ('turjány').

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Above Sárköz, between the sandy region and the Danube, as a continuation of the formerly discussed geographical and ethnographical region, from Sárköz to Dömsöd extend the marshy grasslands, turjans of the onetime Solt (Zsolt) County (later district), consisting roughly of todays Ráckeve and Dunavecse districts; an area in the hiding places of which the more fortunate portion of the population was able to stay during the Turkish occupation, like the inhabitants of Pereg, Dömsöd, Dab, Tass, Szalkszentmárton, Dunavecse, Solt Dunapataj, Ordas. The Zsolt area was, during the Middle Ages, a thickly populated part of Fejér County.

In that part of the area between the Danube and Tisza Rivers, which lies to the south from Sárköz, we mention Bács County, named after the once existent Bács city, which is known more commonly as: Bácska (Bácskaság). During the Turkish occupation its Magyar population perished completely. The same fate was

361 shared by the area south of the Maros River, /12/ which was known
101 under the names Torontál, Temes, Krassó-Szörény Counties, and after the liberation from the Turkish rule as Bánság (Bánát, 'Banatus': 1716: Banatus Temesiensis, 1748: Temesvári Bánát MNy. XI, 39). Its settlement was only partly done by Magyar settlers from different parts of the country. For this reason, almost everyone of its villages constitutes a separate ethnic unit. As an example we mention Bácska. The settlement of the Magyars here took about a hundred years, more precisely between 1733-1820. Their greater number came from the Catholic population of Tolna, Baranya, Veszprém, Somogy, Zala; and a smaller part came from that of Pest, Heves, Nógrád, and the Jászság. During the period of Josef II, a few Reformed villages were also settled; at this time Reformed Magyars from Kunhegyes and Tiszabura settled in Feketehegy; from Tiszaroff and Tiszaderzs in Piros; from Nagykunság, Jászkisér, and Törökszentmiklós in Tetetlen, Kossuthfalva, and Pacsér. Similarly, in Torontál a total of 40 villages were populated by Magyars coming from different places. Its youngest settlement is Sándoregyháza, populated by Csangos /(Hungarian speaking natives of Moldavia)/ from Bukovina. There are similar sporadic settlements north of the Maros River.

The barren Homok /(sand)/ which extends south of Kecskemét to the border of the county, --especially since Petőfi--is identified in literature and in the popular mind with the concept of the Kis-Kunság /(Little Cumania)/. Actually, the latter would be an easily separable and determinable political unit, a privileged group which remained in its place since the Tartar conquest, and consequently, a peculiar ethnographical unit, if it had not shared the fate of the whole area between the Danube and Tisza Rivers (with the exception of the above mentioned watery regions: the people of Sárköz, of Zsolt, and perhaps, also, those of the similarly isolated Izsák). Thus, those who shared a typical fate are not the latter, but, for example, Kiskőrös, which was resettled from the Slovak population of Nógrád, Hont, Nyitra, and Túróc, --or Prónayfalva, --which was established on the area of the pusztas of the Cumanian Tázlár, Harka, Kötöny, and Halas, its population coming from numerous counties and villages, the exact origin of which is impossible to determine. Only four privileged Little Cumanian villages survived the Turkish occupation: Lacháza, Szentmiklós, Szabadszállás, and Fülöpszállás, which were built in a more isolated watery area, similar to that of Zsolt.

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The mass settlement of the Jász-Kuns /(Jazygian Cumanians)/ (1297: Stephani dicti Kun, 1503: Johannes Kyskun; 1349: Stephano dicto Jaz OSz.) between the rivers Danube and Tisza, Körös and Maros, and Maros and Temes occurred in the thirteenth century; the form of their self-governing organization was the 'szék /(chair)/'; they had seven széks: 'Hontos', Mizse, Kecskemét, Halas, 'Zentelt', Kobász, and Berény. Later from these the three Jász-kun areas developed: /13/ Jászság /(Jazygia)/, Nagy-Kunság /(Great Cumania)/, and Kis-Kunság /(Little Cumania)/ (1808: Jászság, Nagy, Kunság, Kis Kunság, LIPSZKY, Tabula generalis regni Hung., etc.). The latter, for example, was formed from the Széks of Kecskemét, Mizse, and Halas. -- When looking at the more stabilized conditions which are of more ethnographical interest, we find in the beginning of the nineteenth century the following Jász-kun villages: -- 1. Those in the Jászság: Jászberény, Jászapáti, Árokszállás, Fénszaru, Alsószentgyörgy, Dózsa, Jákóhalma, Mihálytelek, Jászladány, Jászkisér, Négyszállás, Ágó, Boldogháza (in more detail, and with contemporary spelling: HORVATH, P., Commentatio de Initiis et Majoribus Jazygum etc. 1801.); -- 2. Those in the Nagykunság: Karcagujszállás, Kunmadaras, Kunhegyes, Kisujszállás, Kunszentmárton, Túrkeve; -- 3. Those in the Kiskunság: Halas, Kiskunfélegyháza, Kunszentmiklós, Lacháza, Szabadszállas, Fülöpszállás, Dorozsma, Majsa; each district or the villages (cities) have, also, extensive pusztas, which actually are areas annexed from the villages destroyed in the past. In the nineteenth century certain thickly populated villages were entirely resettled and lost their original characteristics, like Kunszentmárton, Dorozsma, Kiskunfélegyháza, etc. From the middle of the eighteenth century (from 1745) only the 'redemptus' is legally a Jazygian Cumanian; in other words, only those who contributed to the redemption ('redemptio') of Jász-Kunság, which was mortgaged to a German order of knights in 1703. They were the true citizens of Kunság and Jászság, and the possessors of commonage and autonomy privileges. The tripartite Jászkun district was absorbed into Pest-Pilis-Solt-and Jász-Nagykun-Szolnok Counties during the general reorganization of counties in the 1870's. These are the 'must counties'. The prolific and astute Jasygians sent their settlers into the region between the Danube and the Tisza rivers, across the Tisza River, into Nagykunság, into Szolnok County, and into the Bácska

361 (into the latter there was influx, also, from Nagykunság). In the
101 northern part of Pest County, merged with the Palots, their presence can also be found. A characteristic village of this type is Boldog, which is in the immediate neighborhood of Jászság. The Jazygians and Cumanians are also divided with respect to religious denominations: the Jazygians are Roman Catholics (with the exception of the village of Jászkisér), the Cumanians are Reformed; they learned the Magyar language, also, from different national groups, as their present dialect leads us to conclude; the type of land they are settled on differs also: Jászság and Kiskunság is settled on sand, while the Nagykunság established themselves on firm soil.

The Cumanians of Nagykunság are in a close ethnographical relationship with Hajduság (group of Hajdus), a group developed in more recent history with historical privileges, in today's Hajdu, Bihar, and Szabolcs Counties. The six independent Hajdu cities of the later period constituted autonomous units similar to the Kun territories /14/ since 1791, when they were, through an act of the lawmakers, taken from under the authority of the counties. They retained their independent character until the reorganization of the counties in the 1870's. The six cities--represent the most characteristic Hajduság--: Böszörmeny, Szoboszló, Nánás, Hadház, Dorog, and Vámospércs (in today's Hajdu County).

A substantial number of the Hajdus came from the members of the above mentioned alfeödy ('ochsenhandelsleut') 'hajtó /(driver)/' profession, who joined the armies of the princes of Transylvania to fight against Vienna for national and religious freedom (1500-1510: Hajdo Barlobas OSz.; 1584: Hajdones . . . pedestris ordinis milites NySz.). The first Hajdu privilege was created in 1605 when Prince BOCSKAY rewarded more than 9000 of his Hajdu warriors by raising them collectively to the rank of nobles and deeded to them the city of Kálló; the pusztas of Nánás, Dorog, and Varjas; the estates of Hadház, Vámos, Pércs, Sima, and Vid; and in 1606, also the city of Szoboszló. Similar noble Hajdus were settled in the following villages of Bihar County: Szalonta (Kölesér), Ürögd, Szentmárton, Tamási, Harsány, Körösszeg, Komádi, Vekerd, Sas, Régen, Félegyháza, Bagamér, Mikepércs, Bagos, Konyár, Derecske, Herpály, Berettyóújfalu, Kaba, Sáránd, Tépe. In 1609 the Hajdus of Kálló in exchange for Kálló received the villages of Böszörmény and Pród. Sarkad received its Hajdu independence in 1644, and there

were a few more Hajdu settlements in other regions, too. After the reannexation of Transylvania, the privileges of those who received them collectively and not individually were not recognized by the Chamber; and almost all the remaining villages became privately owned; as a consequence, serfs of a different origin, also, settled among their population. These were mostly Roman Catholics; thus, in the territory of the Reformed Hajdus and in general in the area on the other side of the Tisza River, religious denomination is also an ethnic sign (similarly in Kiskunság). Those belonging to the Reformed Church are the more free, older, more strongly rooted Magyars. According to this twofold origin, for instance, Berettyóújfalu has two 'szer': its Hajduszer and Parasztszer /(Peasant szer)/.

The settlement of the Hajdus on waste 'sand' and 'fen' appears to be a repetition of the first settlement of the Jazygian-Cumanians. Both of them were warlike peoples, engaged in nomadic animal husbandry. Part of the Hajdus settled in the region known as the two Sarrets (by its old name: 1615: Rétköz MNy. IX, 223), an area of marshes and reeds, where they established themselves among the swamps, canals, streamlets, hidden meadows, 'balkány'-s, many 'islets', and 'ormágy'-s, and higher land. Its geographical position formed and preserved the life pattern and ethnographical characteristics of the inhabitants of the region, including that of the non-Hajdus who settled there later. Originally Sárrét was part of the flats of the Ér, Berettyó, Sebes-Körös, Fekete-Körös Rivers /15/ (before the river was channelled). Its major part (in the area where Bihar, Békés, and Jász-Nagykun-Szolnok Counties meet) is called Nagy-Sárrét /(Great Sarret)/ Sárret of the Berettyó; its minor portion on the flatlands of the Sebes and Fekete-Körös Rivers in the Bihar-Békés area is called Kis-Sárrét /(Little Sarret)/ (Sárrét of Bihar; in earlier periods also a district of Bihar County: the Sárrét District). Nagy-Sárrét had additional abundant water supply from the Hortobágy River, which brought the floodwaters of the Tisza River. All this, in the recent past, constituted the world of the people of the meadows, the fishermen, and the nomadic herdsmen.

Adjacent to Sárrét is the Hortobágy melléke /(Hortobagy region)/ of a higher elevation (according to local pronunciation Hortobágy mejjike, its literary name 'Hortobágy puszta'), a region

113 Nemz. Múz. Népr. Oszt. Ért. /(ulletin of the Ethnographical Department of the Hungarian National Museum)/ 1932. 1. -- JÁNOS KOVÁCS, Szeged és népe /(Szeged and Its People)/. Szeged ethnographiája /(Ethnography of Szeged)/. Szeged, 1901. -- Magyarország vármegyéi és városai /(Counties and Cities of Hungary)/. Szabolcs vm. /(Szabolcs County)/ -- Szatmár vm. /(Szatmár County)/--Bihar vm. /(Bihar County)/--Bács-Bodrog vm. /(Bács-Bodrog County)/--Pest-Pilis-Solt-Kiskun vm. /(Pest-Pilis-Solt-Kiskun County)/. -- MELICH, A jász népnévről /(The Jász Folkname)/. MNy. VIII, 193. -- OSVÁTH, Bihar vármegye sárréti járása leirása /(Description of Bihar County's Sarret District)/. Nagyvárad, 1875. -- REIZNER, Szeged története /(History of Szeged)/. I-IV. Szeged, 1899-1900. -- SZŰTS Szabad királyi Debrecen város története /(History of the Royal Free Borough of Debrecen)/. I-II. Debrecen, 1871. ZOLTAI, Vidékiek beköltözése Debrecenbe 1564-1640 között /(The Influx of Country People into Debrecen between the Years of 1564-1640)/. Debrecen, 1904.

133 361 4. FELFÖLD. -- The country above the Alföld, consisting of the northern mountain regions, as contrasted with the 'alföld /(lowland)/' logically would be called 'Felföld /(highland)/' (1469: Paulus Felfudi, 1575: fel föld, Fel földi magyaroc NySz.), but actually this name, just like the name Felső-Magyarország /(Upper-Hungary)/ is of a literary origin; its more commonly used name being Felvidék /(Up-country)/. The inhabitants of the area do not include the whole of Upper-Hungary under this name, using it merely to designate, from place to place, the region lying 'upward', 'toward the mountains' from them. (In reverse, in a downward direction the following regions are designated as ' alvidékek' or 'alföldek /(lowlands)/'; even the shepherds of the Bodva Valley use the term Alföld in this manner.)

101 133 In the Felföld we find larger units of Magyar ethnic groups only at the middle and lower sections of rivers which run to the south. After leaving the lowlands of the Upper-Tisza, /18/ we find above Bodrogköz the famous region of Hegyalja; the people of which have been molded into a peculiar unit in many respects by its extensive viniculture and wine production; and even its surrounding environment has been influenced by the peculiar needs of its industry (for instance, the making of casks, wooden vessels, etc.).

361 According to a hundred year old determination, the villages of the wine-growing Hegyalja 'wine-region' include the following: Szánto,

361 Golop, Tállya, Rátka, Ond, Mád, Zombor, Tarcal, Tokaj, Olászi-Liszka, Erdőbénye, Tolcsva, Bodrog-Keresztur, Erdő-Horváthi, Zsadany, Olaszi, Sáros-Patak, Sátoralja-Ujhely, and Kis-Toronya. (The above list does not, in every respect, agree with the more recent economic determination of the area included in the so-called 'wine region' of Tokaj-Hegyalja.) More broadly described, the region covers the southeastern slope of the Sátor Mountains (Mountains of Eperjes-Tokaj), between the Bodrog and Hernád Rivers, in today's Zemplén and Abauj-Torna Counties.

101 The Magyar population of the area west of Hegyalja, the Hernád, Bodva, and Sajó valleys, and of the plains below the Bükk and Mátra mountains, and between the Eger and Tarna Rivers, together with the lower section of the Galga Valley and the formerly discussed Jászság, constitute in many respects a transitional chain of ethnic regions between the neighboring areas of the Palots groups and the people of the Alföld. These areas are the immediate 'alvidék'-s or 'alföld's /(lowlands)/'--to use the expressions popular in Heves and Borsod Counties--of the 'Felvidék', which has many characteristics of the Palots. Of these people the most characteristic groups are formed by the inhabitants of the three villages under the Bükk Mountains of Mezőkövesd, Tard, and Szentistván, who are called Matyó or Matyók (in plural Matyók-ok, CZUCZOR-FOG.), and known by their neighbors also as tartars. They may have acquired their name from the Cumanian-Hajdu Magyars, who used the Christian-name Mátyás (like Istók, Bertók), or its Slovak form Matyó (like Janó; 1598: Johannes Mattho OSz.; 1787: Matyó MNy. X, 270) very frequently. The Reformed Magyars of the villages of Feketehegy in Bácska call the Roman Catholics or 'papists' mockingly by the 'Matyó' name. (In retaliation these people call the inhabitants of Feketehegy by the name 'Bunkó'.) The Matyos themselves explain their name by referring to the fables about King Mátyás /(Matthias)/.

Above these transitional regions we find the Palots group, which, despite its great masses, shows a remarkable unity in many respects. The word Palóc /(Palots)/ is a nickname, and the people do not like to hear it. The central region of the Palots land is the Mátra Area (roughly the onetime Country of Pata, extending further over the regions of the Börzsöny, Karancs, and Bükk mountains, more precisely over the area between the Ipoly and Sajó Rivers, which is divided--merely geographically--by the mountains and by the

Galga, Zagyva, Tarna, and Eger Rivers. The northern boundary 101
of the Palots region is marked linguistically by the Slovak language. The population of the area which may be classified on a geographical basis as Palots is known in literature as the people of Nógrád, Karancsalj, Mátravidék, Heves, Borsod, Gömör; their entity constituting the Eastern Palots Group. The inhabitants of the Erdőhát of Gömör, /19/ who show Palots characteristics, are called by a name similarly mocking in flavor: Barkó (1495: Emerico Barko OSz., like Matyó). Efforts to draw the precise boundaries of the Palots area by listing the names of the villages supposedly belonging to it cannot be taken seriously. Such determination can be made only upon a historical or political basis (Jazygian-Cumanians, the people of Őrség, Székelys, Hajdus); but such historical separation is no obstacle to exchange of cultural forms, even if certain prohibitions (such as the manner of dress) served the artificial isolation.

As we have said before, certain characteristics of Palots cultural forms may be found among the groups of people who live to the south and the east on the Alföld, and even more so among those inhabiting the mountain region to the west, which includes parts of Hont (huntyiak--v. o. Hunt-Pázmán--), Bars, and Nyitra Counties, even though writers native to the Palots region claim that the people of Hont are not Palots. We may summarily call the group west of Hont the Western Palots Group.

In the area of Duna-elve (1575: Dunaelue felső Magyar ország, 361
Heltai-krón. NySz.), which extends to the west above the Danube River, as a remnant of a political subdivision from the Middle Ages, the Mátyusföldje name and region has been preserved (1436: Mathiusfewldy; ÖSz.). Its name was derived from MÁTE CSÁK, Palatine, and Lord Lieutenant of Pozsony, who ruled the area as a rebellious oligarch († 1321). Today's Mátyusföldje consists roughly of the districts of Pozsony County lying above Csallóköz, the Galánta and Alsó-Nyitra districts, and the Udvard District of Komárom County (and perhaps the Párkány District of Esztergom County). The [161
inhabitants of Csallóköz call the people living between the Danube and Vág Rivers 'those of Mátyusföld'.

Where the mountain range of the Kis-Kárpátok /(Little- 133
Carpathians)/ divides Pozsony County in two, the foothill region that falls on this side, the southeastern side, is known as the fourth 'Hegyalja' of the country, called more precisely Hegyalatt (district of ecclesiastical subdivision); the area that falls on the

138 other side of the mountains is known as Hegyen túl /(on the other side of the mountain)/ (in earlier times it was also the name of a district: Hegyentúl District).

113 References: GYÖRFFY, A matyók /(The Matyos)/. Népünk és Nyelvünk /(Our People and Our Language)/. I, 137. -- ISTVÁNFFY, A matyó nép élete /(Life of the Matyo People)/. Miskolc, 1897. -- Magyarország vármegyéi és városai /(Counties and Cities of Hungary)/. Pozsony vm. /(Pozsony County)/--Heves vm. /(Heves County)/--Gömör-Kishont vm. /(Gömör-Kishont County)/--Nógrád vm. /(Nógrád County)/--Borsod vm. /(Borsod County)/--Nyitra vm. /(Nyitra County)/. -- MALONYAY, A magyar nép művészete /(Art of the Hungarian People)/. V. Hont, Nógrád, Heves, Gömör, Borsod m. népe /(The People of Hont, Nógrád, Heves, Gömör, and Borsod Counties)/. A palócok művészete /(Art of the Palots)/. Bpest, 1922. -- PINTÉR, A palócokról /(About the Palots)/. Népismertető tanulmány (Ethnographical Study)/. Bepest, 1880.

133 5. ERDÉLY. -- Magyar common knowledge knows only of one extensive region of the country which in itself constitutes a well recognized unit (in earlier times a separate country), and that is Erdély (according to some ancient sources Erdélység; according to the pronunciation of the inhabitants of the Trans-Tisza region Eirdeij; by another name /20/ Erdély-ország (around 1200: Erdeuelu Anon.; -- Erdeel, Túróci-krón.)). Before 1542 the three 'nations' of Erdély (Magyar, Székely, and Saxon) constituted a politically sovereign, self-governing unit, which became later an independent principality. Its peculiar ethnographic picture is caused by its being separated from the mother-country for several hundred years, and by its geographic position of a closed highland unit. It had constant contact with the mother-country through the valleys of the Maros, Sebes-Kőrös, and Szamos Rivers, mainly because parts of the neighboring territories of Hungary were also parts of Erdély ('Partium') from time to time. During the Turkish occupation these contacts were more permanent--through the Szamos Valley--with the royal territory, the remnants of which contact can still be found among its folk-
101 cultural elements. The inhabitants of Erdély call their fellow countrymen, who do not come from Erdély, 'those from Hungary'. Erdély's three groups, determined on the linguistic basis: the Magyars (Székelys), Saxons, and Wallachians had more or less mutual influence upon each other. In contiguous regions parts of their cultural forms are

identical, and the only noticeable separating mark often is the language. 101 ●

The Magyar group (not Székely) is represented in all former counties, and in contrast to the Székelys, who formerly lived in a system of 'szék' and not of 'counties', they may be called 'the Magyars of the Counties'. More precisely they may be distinguished as the Magyars of Kolozs County, of Torda County, of Hunyad County, etc. These groups constitute a chain of sporadic islands, and already for this reason they form separate ethnic units in themselves, despite the fact that they do not possess a comprehensive name which is peculiar to them only. These smaller units which might be labeled with the name of their county are influenced largely, as to their ethnographical color, by economic conditions which result from their geographic position. Consequently, their material cultural forms are especially widely varied.

Erdély's largest geographical unit or area, extending over four counties, is Mezőség (1447: Poss. Mesezilwas CSÁNKI, V, 412), a hilly country without any forests, in the past hardly passable, located between the two Szamos, the Sajó, Luc-creek which empties into the Maros, the Maros, Tur-creek which empties into the Aranyos, and the Aranyos River. Its center is Uzdiszentpéter, where at one time the population of the entire Mezőség gathered in the summer when it held its famous fairs which lasted for two weeks. Its common ethnographical traits with the groups which are in contact with it, the Saxons, the Wallachians, the Magyars of the Szamos region, the Magyars of Kalotaszeg, and the Székelys, can readily be seen. 361 101

Erdély's most definitely separated larger Magyar (not Székely) group is represented by the population of Kalotaszeg (1474: Kalotazegh (kőzség) CSÁNKI, V, 365), in Kolozs County, in the valleys of the Kalota, Sebes-Kőrös, Almás, and Nádaspatak, scattered in about forty villages. At onetime parts of the region belonged to the Bishopric of Várad, under the name of the Archdeanery of Kalota. To this group we may add the villages of Magyarléta, /21/ and Tordaszentlászló of Torda-Aranyos County, and Győrfalva east of Kolozsvár, which have the same appearance as the villages of the group. The center of this region is Bánffyhunyad. According to local determination it is divided into

361
101

two parts: Felszeg and Alszeg.

Of the Magyars of Torda County two groups stand out strikingly, forming a separate unit, they are: Torockó and Totockószentgyörgy. The former, in earlier times enjoyed the privileges of a free 'city', the latter was a village of serfs. In the sixteenth century Torockó also lost its independent status and became privately owned. One of the oldest parts of its population came from Styria in the thirteenth century and mingled with the Magyars then living here. This group of German origin assimilated to the Magyars quickly during the Middle Ages; and it became part of the population of miners and 'craftsmen' in the iron industry, who prospered throughout the periods prior to the times of factory production, forming a close knit group withdrawn in their mountains, with a conservative attitude, and belonging to the Unitarian Church since the sixteenth century.

From among the other Magyars of the counties who live in island-like groups, we may mention the Magyar villages of Zselyk, Magyarnemegye, Nagysajó, Sófalva, Tacs of Beszterce-Naszód County; Domokos, Magyarlápos, Szék of Szolnok-Doboka County; Haró on the Maros River and Lozsád in Hunyad County; Hosdát, Rákosd, and Óraljboldogfalva around the fortress of Hunyad; Szakadát of Szeben County; Datk of Küküllő County; and the Magyar villages of the Hegyalja of Alsó-Fehér County, just as a few examples. Most of them are ethnographically completely unknown. Parts of Dés and Torda (New-Torda) have a population which had been settled by the princes of Erdély constituting a group of military origin, similar to the Hajdus.

We briefly mention two more Magyar groups of a more recent origin that also reside in Erdély, the Örmények /(Armenians)/ and the Magyars of Bözödújfalu who belong to the Jewish faith. The former group came from Moldavia during the seventeenth century, beginning in 1669, and settled in the largest numbers in the villages of Gyergyószentmiklós, Görgényszentimre, Felfalu, Petele, and Szépviz. Later, mainly as traders, they scattered over all the cities of Erdély. Their major stronghold is Szamosújvár which they built themselves in the eighteenth century on royal lands, in the place of the onetime village of Gerla. The Magyars of Bözödújfalu who follow the Jewish faith (Székelys) are the descendants of the Sabbatarians, who turned to the orthodox Jewish faith and adopted the customs of the Eastern-European Jewish groups.

Erdély's large closed unit, covering an area of serveral counties

Erdély's large closed unit, covering an area of several counties 361
is the Székelyseg (1095: scicul MNy. XVII, 100), the sole represent- 101
atives of the first conquerors of Erdély. Its area is the Székelyföld (jokingly: Szikulia; its inhabitants called mockingly: Góbé, Szekely Gobe, Lófő; 1353: lwhfew; Szék. Okl. I, 63; the Székelys themselves proudly accept these names). Their ancient grouping, similar to that of the Magyars, was a national ('nemzet') one. From the thirteenth century on, the consciousness of a national organization /22/ begins to fade, and its place is taken--under the influence of geographical factors--by an organization on a territorial basis (in the thirteenth century: Siculi terrae Sebus (Sepsi), Siculi de Kezd, universitas Siculorum de Telegd (Udvarhely)). Farther removed from the unbroken area of Udvarhely (anyaszék), Marosszék, Csik-szék, and Háromszék, on the banks of the Aranyos River reside the Székelys of Kézd, also descendants of the first conquerors, who received their estates in the thirteenth century from the lands belonging to the Fortress of Torda. The particular groups of the Székelys may be classified roughly on a historical (political) basis and according to their national areas, which were preserved through their system of 'szék'-s up to our days. The 'szék'-s ('sedes') as such developed during the fourteenth century. Here, as in some other Magyar areas, the earlier name of the 'szék' was 'comitatus' (1322: septem comitatus Sicolorum: 'the seven Székely széks'--not 'ispánság'). These seven széks which still exist in name are: Udvarhely, Maros, Csik, Sepsi, Kézdi, Orbai, and Aranyos; together they make up the 'Universitas Sicolorum septem sedium Siculicalium' (v.o. Universitas Saxonum: ' the Saxon Unit'). The 'Székely Lord Lieutenant' (1280: Comes Siculorum) appointed by the king stood at the top of the Székely unit; later this title was included with the king's other titles. Since the sixteenth century Udvarhely was mentioned to include Keresztúrfiszék (--Fiók-szék); and Csik to include Kászon and Gyergyó; and at the same time the name Háromszék appears to include Sepsi-, Kézdi-, and Orbai-széks, which area at this time is formed actually of 'four szék'-s, as Miklósvárszék, organized somewhat later than the rest also belongs to it. Later Udvarhely was completed by the addition of Bardóc-fiszék, which consists of nine villages.

The széks are forms of political, judicial, and military districts, as compared to the Hungarian counties and districts; however, their organization and officers are not identical with the latter.

361 101 The Székelys even today think of their own groups according to széks, thus the native szék of each person also shows the clan he belongs to. To signify his local origin, the Székely first names his szék, then his village, thus, 'from Udvarhelyszék, and from Etéd'.

The units which were traditionally formed into széks are traversed by geographical conditions and by the economic situation following them; as a result, we find an ethnographical stock of wide variety, especially with respect to material stock. The life of the Nyárádmente region of Marosszék or that of the fertile plains of Szépmező in Háromszék differs from the life of the subalpine villages of Csík located in a pine-forest belt.

361 /23/ The people of the area are also aware of these differences. The region of Rika's Forest in Udvarhelyszék is divided by the population under the names of Rikán-innen /(this side of Rika)/ and Rikán-túl /(other side of Rika)/. (Bardóc-fiszék developed in the Rikán-túl region.) Gyergyó is not merely a historically developed unit but an ideal one even geographically; it is a typical 'region' in which naturally peculiar ethnographical characteristics appear. The ancient names Fel-Csik and Al-Csik which were given to regions came into being in a similar way, and Kászonszék became independent partly on such basis, as it is separated from Kézdi-szék by the waters of the Kászon. On the other hand, Szépmező of Sepsi and the Barcaság region of Brassó (1211: terram Borza, 1218: terram de Burza, 1349: terrae Barza, MNy. XI, 242.) are almost identical geographically; nevertheless, their ethnographical picture shows considerable differences. Names of rivers are often used in region names, like Marosmente, Homoródvidéke. The Sovidek /(Salt region)/--described so well by its name--includes the villages of Sóvárad, Szováta, Parajd, Alsó-and Felső-Sófalva, Korond, and Atyha, forming a distinct region in the valleys of the Kisküküllő and Korond Rivers. The valley of the Olt River between Hidvég and Felsőrákos and the valley on the Barót creek is called Erdővidék /(Forest region)/. The name Szentföld /(Holy Land)/ used mockingly can be found in two places: where the Roman Catholic Székely villages, usually named after the Saints, border on Protestant (Reformed) villages. One of them is the highland of Nyárád around the Franciscan Monastery of Mikház, the other is the Roman Catholic area of Háromszék.

000 In the middle of the thirteenth century the traditional Székely

● 101 In the middle of the thirteenth century the traditional Székely groups were disturbed by a measure of a military nature which also affected their customs: the organization of the so called Székely Border Guards, which forced many of the freedom loving and rebellious Székelys of Csik to leave their homes and settle on foreign soil. In other places (like in Hajdúság, and example: Berettyóújfalu) similar movements divided the population socially: into 'those on the military side' and 'those on the serf side'.

361 101 At the beginning of nineteenth century (1. On LIPSZKY'S Map: Tabula generalis regni Hung. etc.) Erdély consisted of the following counties (comitatus): Hunyad, Zaránd, Kraszna, Közep-Szolnok, Belső-Szolnok, Doboka, Koloza, Torda, Külküllő, Alsó-Fejér; its regions were (districtus): Fogaras, Kővár; its Székely széks (sedes): Aranyos, Maros, Udvarhely, Csik, Háromszék; its Saxon széks (sedes): Kőhalom, Segesvár, Nagy-Sink, Meggyes, Újegyháza, Szeben, Szerdahely, Szász-Sebes, Szászváros; its Saxon regions (districtus): Beszterce, Brassó ('vulgo' Barcza).

If we disregard the latest bitter political changes, all disturbances ended with the dissolution of the széks during the reorganization of the counties in the 1870's and their division into counties. Villages of the former counties were placed into the Székely group (for instance, Oláhfalu which fell outside the eastern line of the Székely villages of Udvárhely at the foot of the Hargita Mountain, /24/ and Bereck, located in front of the Ojtoz-Pass, etc.); and Székely villages were embodied into the former counties, for instance, the greater part of Marosszék was incorporated into Maros-Torda County and the whole of Aranyosszék into Torda-Aranyos County.

According to old and fairly reliable sources the 'Székely' also lived outside the historical Székely area, in Pozsony, Nyitra, Győr, Komárom, Sopron, Vas, Somogy, Zala, Veszprém, Fejér, Tolna, Baranya, and Bihar counties; but their origin as traced to the Székely of Erdély has never been proved; in many places it is merely a designation of their occupation ('speculatores', forest rangers, etc.), just like the word 'blach' or 'blak' (Oláh, Wallachian) meaning mountain shepherd, exists also outside of Erdély.

101 The non-Székely Magyars who live in scattered groups near the land of the Székelys are summed up by the Székely people (and following them, by literature) under the name: Csángó. The non-Székely Magyars living to the north and west (the inhabitants of Mezőség and of the former Torda County) do not fall under this

•101 name. The name, according to today's ethnographical interpretation, attempted to describe the Magyars degenerated from the Székelys, having a 'non-Székely', times when the Székely Border Guards were organized, moving after Bukovina's liberation from the Turkish occupation to their present location, and establishing there their villages. The portion of the Csangos of Moldva who live in the Tatros valley and at the mouth of the Beszterce River are of a Szekely origin, while the portion living along the Szeret River /25/ and between the Szeret and Prut Rivers comes from the 'Magyar' stock; they do not consider themselves Székely, but Magyars, and are also considered Magyars ('ungur') by the Rumanian speaking people of Moldavia and the Wallachians in general. A substantial number of the 'Magyars' of Moldavia have lost part of their ethnographical characteristics, including their language, and retained certain others from both categories: the material and intellectual kinds. They can easily be recognized and distinguished by their religion, which is Roman Catholic. Separated from Hungarian cultural development, living for centuries in a circle of Eastern-European and Byzantine culture, they constitute a Magyar group of Eastern-European character, preserving many ancient cultural elements, and from this point of view even more important than the other Magyar border groups.

101 361 Besides these groups, recently the Magyar population of the villages of Krizba, Barcaújfalu, and Apáca in Brassó County; Datk and Halmágy in Nagyküküllő County; Árapatak, Bodola, Előpatak, Erősd, Nyén (not Székely) in Haromszék County; Szakadát 'Oláh like /(Wallachian)/' appearance(for example, wearing their shirt tails on the outside). Thus, the name Csángó is actually a nickname (1401: Georgius Chango OSz.), which is rejected by the so-called Csangos themselves. The Csangos cannot be placed within one ethnographical unit because of the great distances between their present groups, and the lack of evidence that they had contact with each other at a prior time. Parts of them can be traced back to a Székely origin; others have an unknown origin, traceable no further than the Middle Ages.

In common knowledge and in literature four of their groups are better known: the Csangos of Hétfalu, of Gyimes, of Bukovina, and of Moldva. The group of Hétfalu in Brassó County consists of 'seven villages': Bácsfalu, Tűrkös, Csernátfalu Hosszúfalu; and somewhat removed from them: Tatrang, Zajzon, and Purkerec; all

of which seem to have a Székely origin, mainly from Háromszék. 101
The Csangos of Gyimes in Csik County (but not in 'Csik-Szék') 361
live in the scattered mountain settlements of Gyimesfelsőlok, Gyimesközéplok, and Gyimesbükk in the upper Tatros basin in front of the Gyimes-Pass, having their place of origin in Csik-Szék. The Csangos of Bukovina inhabiting the villages of Józseffalva, Andrásfalva, Hadikfalva, Fogadjisten, and Istensegits represent a people of Székely origin (mainly from Csik), who settled first in Moldavia at the rebellious in Szeben County; and Zsombor in Udvarhely County were designated under the name 'Csángó'.

A small portion of the Csangos of Bukovina returned to their homeland during the 1870's; their new settlements can be found in the following places: Déva (Vajdahunyad, Csernakeresztúr; Hunyad County), Gyorok (Arad County), Székelykeve (Temes County), Sándoregyháza, Hertelendyfalva (Totontál County).

The area of the 'seven villages' located under the mountains of the Tömös- and Bodza-Passes, and that of the recently mentioned villages of Brassó County is known as: Barcaság or the region of the Barca (according to local pronunciation Barsza) stream.

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9: Eppstein S-4 (no date) 1945 EC1 Hungary EC1

121 strophic the fortunes of war and politics, the very nature of a people and the essential conditions of their geography do not change. Who then are the Hungarian people? What is the nature of their country? How do they gain their livelihood? What is the social structure of the nation, its spiritual loyalties, the prevalent ideas in the minds of the people and the origins of them?

● 101 174 **WHO ARE THE MAGYARS?** The name of Hungary in its own language is Magyarország—Magyarland; and its story and its problems are to a quite peculiar degree those of the strange and interesting people who inhabit it and to whom it owes that name. The Magyars are not, by origin, Europeans in the ordinary sense of the term. Their remote ancestors were a primitive tribe, distantly related to the Finns. Finnish and its cousin Estonian, are the only languages spoken in Europe to-day which bear any likeness to Magyar, and the Magyars always feel a warm sympathy for the Finns, as their nearest relatives. The forefathers of the Magyars, however, lived in ancient times far eastward of the present Finland, on the eastern slopes of the Ural Mountains. Here they mingled with nomad tribes who were roaming the plains of Central Asia, and under their leadership they journeyed by gradual stages across South Russia and the Ukraine, driven ever westward by the pressure of other nomadic races from the East. At last, at the end of the ninth century—that is over 1000 years ago—they crossed the Carpathian Mountains and pitched their tents on the further side, in the land which their descendants still inhabit.

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that a well is sunk, it will find water sooner or later. In a village it is common to find a well in each courtyard, or alternatively, one between every pair of houses, serving two families. This water is, of course, apt to be stagnant, and the supply of pure water to the villages is one of the great health problems of Hungary. Budapest and the other large towns have their own supply. Two of the lakes, both in West Hungary—Lake Fertö, or the Neusiedlersee, now cut in two by the Austrian frontier, and Lake Balaton, are very large; Balaton is, indeed, the largest expanse of water in Central Europe. Both are, however, extremely shallow, and it is possible in some places to wade out in them for a couple of miles. The vegetation varies little. The most familiar trees are the poplar, the scrub-oak, and above all, the acacia, strictly speaking, the false acacia. This tree was first introduced into Hungary a century and a half ago, on account of its property in binding together light, sandy soils, and has now spread all over the country. There are many woods of it, and many village streets are adorned by a double row of these beautiful, feathery trees. In the hills there are beeches, oaks and a few firs, and along the rivers, huge willows, alders and aspens.

GEOGRAPHICAL DIVISIONS. But with all this uniformity, there is still a considerable diversity between the different geographical areas of Hungary. The ancient Magyars, looking at the country from the place of their first settlement, between the Danube and the Tisza, and taking as the dominant features the rivers which were so im-

9: Eppstein S-4 (no date) 1945 EC1 Hungary EC1

portant for their flocks and herds, divided it as follows. There was the 'Dunántúl', or 'country beyond the Danube', i.e. the part lying within the bend of the Danube, or West Hungary; the Észák, or north, more commonly known as the Felvidék or Upper District; the Alföld, or plain, between the Danube and the Tisza; the Tiszántúl, or 'country beyond the Tisza'—the plain east of the Tisza; the 'right bank of the Tisza', in the north-east of Hungary; Transylvania, and the 'corner between the Tisza and Maros', afterwards known as the Bánát. Later events gave to the triangle enclosed between the lower reaches of the Tisza and the Danube the name of Bácska, and more recently still the extreme north-east corner of Hungary—the Podkarpatska Rus, or Carpatho-Ruthenia of Czechoslovakia, received the name of Kárpátálja (the country at the foot of the Carpathians).

Of these, the Treaty of Trianon left Hungary with only the Dunántúl (slightly diminished), a small part of Észák, the northern and central Alföld, without the Bácska, and part of the Tiszántúl. For geographical purposes, there is no noticeable distinction between the two last named; and Trianon Hungary falls naturally into two main divisions: Western and Northern Hungary (the Dunántúl and the Észák) and the Great Plain (the Alföld and the Tiszántúl).

THE TWO HALVES OF TRIANON HUNGARY. This division is more than geographical; that is, the dividing line of the Danube has in the past given the two halves of Hungary separate histories, which have resulted in social, political and spiritual

10: Viski E-4, 5 (no date) 1932 EC1 Hungary EC1

with poems and tunes. What is most vital on this day is 527
thus summarized in a Transdanubian fragment:

The mahaleb cherry is ripe,
Its twigs are very bent,
There is a young woman amidst its leaves,
Hug the one you love best.
I hug and kiss this one
On Saint Ivan's hill, on its summit,
God shall give us a slow rain
Wash these two together,
Like two golden twigs.

The Matyó Wedding

It is a pious belief that marriages are made in Heaven. 581
As we are told to believe this, let us do so; we shall have 101
time to see with our own eyes when we enter the realm of
eternal light . . . The Matyó tribe are very religious and are
a group of the Hungarian people who live according to a
very severe moral code. (The inhabitants of the County of
Borsod, who live in the villages of *Mezőkövesd*, *Tard*
and *Szentistván*, all close to the town of Miskolc,
are called Matyó people.) They believe that marriages are
made in Heaven, but not in the sense in which novelists in
general are wont to think, namely that a mysterious force,
Love, draws the couple to each other. There is no question
of this. Amongst the Matyós a love match is a rara avis
indeed, of course the Matyós fall in love like everyone else:
the earthly bonds of marriage however are spun not by love,
but by their parents.

The Matyó lad, like any other, can visit the lady of 584
his heart, whereever she may happen to live — every single
evening if he choses to do so — but a wife approved by

12: Free Europe Committee U-4 (no date) 1954 EC1 Hungary EC1

THE OIL INDUSTRY IN THE HUNGARIAN ECONOMY

121 Any study of a given sector of the Hungarian economy must take into account the very great changes in the economic climate as well as the frequent changes in the area and political system of Hungary.

●101 The Hungary of the final third of the nineteenth century, when the Hungarian oil industry first began to develop, extended over the whole Carpathian Basin and was an integral part of the Austro-Hungarian Dual Monarchy.

652 439 From 1867 to the outbreak of World War I there was virtually no government interference with internal trade or with domestic industries that faced no competition from abroad. Theoretically at least, the official policy of the Hungarian government in this period was characterized by economic liberalism. The general level of taxation was very low.

A benevolent paternalistic attitude did prevail, however, toward industries facing competition from the Austrian part of the Dual Monarchy. Subsidies, preferential treatment in the awarding of government contracts, "buy Hungarian" campaigns, and similar methods were resorted to. These measures, of course, were not in line with the official economic policy and at times eclipsed it. Nevertheless, they were largely unsuccessful, because the simplest and most effective measure, tariff protection, could not be resorted to against Austria.

Protective tariffs, however, were imposed on selected imported manufactures and commodities. Among the latter was crude oil, first bought from Russia (1885-1895), then from the United States (until 1900), and finally